

Touchstone

Surrey
Earth
Mysteries



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SACRED SPRINGS OF SURREY AND CLUMP ALIGNMENTS ROUND ADDLESTONE

Sacred Springs of Surrey is a film of a field trip with the Travel and Earth Mysteries Society in 1995 in which we visited several holy wells and springs in Surrey. Edward the Confessor's Well in Sutton Place is to the east of St. Edward's Roman Catholic Church and is placed between two conifers at the edge of the churchyard. Many roof tiles had been found in the adjoining field, which was the site of Edward the Confessor's hunting lodge.



*Edward the Confessor's Well,
Sutton Place*

Over lunch at St. Catherine's Hill, Guildford, Eileen Roche tells us the history of the hill as a sacred site and a number of ghost stories associated with it, and the St. Michael's Day fair held there, pictured by the artist Turner. We then go to the ruins of the chapel, and then to the St. Catherine's Spring at the base of the hill, near the Golden Ford which could have given Guildford its name. At the spring Eileen tells of its traditions of blessing associated with pilgrims to Canterbury, and of granting wishes if one turns round three times, similar to the ones associated with the holy well at Upwey in Dorset, which we had visited on a previous field trip.

We then proceeded to the healing well at Dunsfold, associated with visions of the Virgin Mary and healing of eye problems. Small twin wells were found beneath the building housing it, with lids, and it was suggested these might represent the two eyes. There seemed to be two leys crossing there, detected by dowsing. Passing the thousand-year-old yew tree in the churchyard (older than the church) we came to the



Dowsing at Dunsfold Well

Ruth Green spoke briefly on the ancient widespread sacred nature of this symbol, which had nothing to do with its later negative associations. This church is on the E-line, the widest and most powerful ley yet found, (running from Leysdown on the Isle of Sheppey to Cape Cornwall), as is the Rowcliffe drinking fountain in the village.

Clump Alignments round Addlestone is a video made in the late 1980s examining a pattern of leys around Addlestone in Surrey, with a high proportion of Scots pine clumps, which Alfred Watkins only accepted as confirmatory points as an origin in prehistoric times did not seem feasible. The strange phenomenon which has come to be called subconscious siting is also discussed, in which leys seem to regenerate themselves through subconsciously impelling the building of certain things, particularly places of worship of all religions, at significant places. (See *The Hidden Unity* at <http://www.jimgoddard.myfreeola.uk/semg/hdmenu.htm>, or booklet mentioned on page 12). The parish church of Addlestone (19th century) and the daughter church (20th century, now an Islamic centre) were featured in the system, as were the ancient church at Thorpe and the church at Weybridge on an older church site. We also see the spectacular earthworks on St. Ann's Hill hillfort with its Scots pines, and the seeming oval earthwork at the Ether Hill clump, Ottershaw, similar to the one at Gills Lap in Ashdown Forest, though not marked as a prehistoric site.



Earthwork at Ether Hill

www.jimgoddard.myfreeola.uk/spacevoice/videos

The Society of Ley Hunters Autumn Gathering at Attenborough Nature Reserve Centre, Nottingham Reported by Adrian Hyde

This weekend event was well organised for us by Eric Sargeant and was attended by approximately twenty members. The meeting on Friday 18th September was in the hall at the Attenborough Nature Reserve Centre, which is surrounded by lakes. The field trip on the Saturday was a journey along a ley between Nottingham and Tamworth Castle, including several ancient places, most notably the church and monastery site at Breedon-on-the-Hill.

Friday's talks began with Bob Trubshaw, with a talk entitled *The Queens of the Valleys*. This began as a study project comparing Leicestershire and Wiltshire, where I now live. We're going to talk about 7th and 8th century churches, and Brixworth (Northamptonshire) is a lovely example of an Anglo-Saxon church, with later additions. Most of the 7th and 8th century churches were not built of stone, they were wooden, and for obvious reasons haven't survived. (Pictured: *Greensted-juxta-Ongar, Essex,*

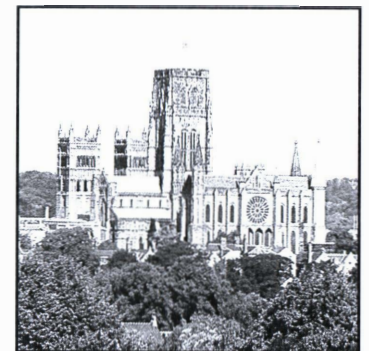


the only wooden survivor in England).

The churches I want to talk about have a much stronger relationship to rivers. This map extract shows the lower Wye valley, a place called Lancaut. The location is superb (a church site on a hill, nearly surrounded by a loop of the Wye). The present building is the ruins of a twelfth century chapel but the guy who did the research on the early church said this is one of the early foundations and the ruins we see may not be actually original. Clearly the geology of the location has been stable for hundreds of years. This part of the Wye is not like the Trent which has hopped course on a regular basis, until recently when it's been canalised.

Another very clear example of an early church foundation church site within a river loop is Durham Cathedral, built on a cliff above the River Wear. Here also, four miles north of Durham, Finchdale Priory also sits within a loop of the River Wear. Also in Durham we have Sockburn (famed for its legend of the Sockburn Worm). An early church and beside a river that is incredibly loopy.

Norwich has not such a big loop but its cathedral sits on a prominent hill. If you walk



Durham Cathedral

around Norwich you're not really aware of this small river looped around the city centre. Amesbury's (Wiltshire) church is not in the loop, so to speak, but it's adjacent to some very prominent looping going on (of the River Avon).

Another subset of these early church sites is ones which tend to be near confluences of a main river and a tributary. Examples are Jarrow on the Tyne (the monastery of the scholar Bede in Saxon times) and Ripon, Yorkshire (River Ure and Skell Brook) where the medieval church has a Saxon crypt. Along the Thames valley Bampton, Eynesham, Oxford and Reading have been identified. The Reading confluence is with the River Kennet and the Abbey sits not within the triangle of the merging of the rivers but just on the northern side. This does seem to have an Anglo-Saxon precursor, although the evidence isn't clear.

Malmesbury, Wiltshire, on the Bristol Avon, is a very early eighth century foundation. We now see the remains of the medieval abbey brought down to a parish church but they're impressive, a hillside settlement dropping down to the river.

Wilton was the county town of Wiltshire - which is a contraction of Wiltonshire. Wilton itself takes its name from the river Wylye which probably means "crooked". Wiltshire has a lot of nunneries or early minsters named after female saints, almost fifty per cent. The best guess is that these were refuges for noble widows but they also provided training for young girls of the nobility in the all-important needlework. We think of needlework and craft weaving as very nice things to do if you have plenty of time. Forget that; these things were absolutely primary to the Anglo-Saxon economy. You wouldn't have any clothes on your back if someone hadn't spent time spinning the fibres, weaving and all the rest of it. So this wasn't something incidental.

We hear of these early minsters being given tax breaks to actually set up. By the tenth century it becomes hard to unravel which is which, as holes appear in the documentary picture. (Bob next expanded on the early history of Leicestershire, including growth of its towns and villages).

It's unusual to have churches by rivers. They prefer better drained sites, not liable to flood, hilltops overlooking the local village and so forth. Here we have one of the exceptions at Bottesford. Clearly, nothing about that structure is Anglo-Saxon; there's a 13th century tower. But of early churches, all but four of them in Leicestershire are near river fording sites. Of course, bridges have been built since. We're looking at between a dozen and twenty early churches in Leicestershire which sit at fords. Fords themselves carry a lot of meaning and significance. When the water level is anything more than about fifteen inches high, you are at risk of losing your footing and being swept away. It's probably got some stones or cobbles at the base. So you're probably going to want to pay your respects to the local deity before you try to get across, or after on the far side when you think "Oh thank goodness I made it over".

The academic research, the PhD theses, a lot of what those guys are looking at is trying to work out what the proto-parochiae of these early minsters were. They're using documentary sources. They're asking what was the land unit which went with these early churches. And they're struggling, but they're recognising that they do straddle river valleys. So you've got a unit of land which is both sides of the valley, and clearly you've got to get across that river fairly regularly. It helps if it's a place suitable for a ford.

Causeways and bridges were, in many cases, maintained by the local religious houses, up until the Reformation. There was a hiatus at that point because King Henry VIII didn't want to take on responsibility for maintaining them. In reality, although the funding arguably came from the abbots and abbesses, the people who paid the most probably were those who used them.

A road from the direction of the Six Hills multijunction on Fosse Way continues into high east Leicestershire to Goadby Marwood which was both the Iron Age and Roman Sheffield, one of the two major iron production sites in England. Iron is heavy, so where ingots were worked on, you'd want to get these onto a boat as soon as possible, to get them to places where people would pay you money for them. So that Roman road coming down from Goadby in Six Hills direction was almost certainly a major route for presumably packhorses.

What comes out of this is that there was one of these early minsters per river valley in Leicestershire and Rutland. And the penny then dropped, which is that there was one of these for every part of the river valley. So the historians who are trying to work out these proto-parochiae (early parishes, land divisions and regions) and pragmatic reasons for having these early minsters at river fording sites, and for trading points becoming market towns, actually seem to come out with something deeper.

Bob concluded by telling us that the PDF package on his study project will become available later in the year, called "Minsters and Valleys".

Frank Earp then spoke firstly of the River Trent, whose name has been interpreted as "The Trespasser" (agreed by Oxford Dictionary of English Place-names) because the river has often changed course. The gravel island on which this visitor centre stands is surrounded by large ponds of the nature reserve, the result of gravel extraction. In 1969, archaeologist Bob Elvey formed a watching group monitoring the digging. Some large worked stones were brought up, later described as "coffin-shaped" and very typical of monoliths, being heavier at the base and lighter at the top. Elvey interviewed the man operating the digger, who said that when taken out of the ground these were actually upright, forming a circle. Frank saw Bob Elvey's records with wonderful photographs of the stones lying on the ground with measuring rods beside. Outside the big south-east window of the hall where the talks took place is where the stone circle stood, now a pond. A Bronze Age piled settlement has been also discov-

ered along the River Trent's banks in the vicinity, and close by to the west of there, four Bronze Age dug-out canoes.

A trackway route, presumed prehistoric, has been traced by Frank as an extension of a route previously defined, through parts of Derbyshire to Stapleford, west of Nottingham, and back-sighted on the hill Mam Tor. It passed the Hemlock Stone (a large natural outcrop on a hill), first noted by William Stukeley, a succession of lanes (Borg's, New Round, Ulam) to a Lady Cross in Attenborough. Thence along Barton Lane to cross the Trent at or near a ferry recorded in the Domesday Book.

Frank has discovered that Lenton Priory, Nottingham, the Hermitage Caves at Dale Abbey's remains to the west, and the site of Beauvale Priory (now unmarked on O.S. maps but close to Reckoning House Farm, Greasley) make an exact equilateral triangle with sides of approximately six miles. The Hemlock Stone is situated very nearly at the middle of the base line. The northern pinpoint of the triangle is the site of Beauvale Priory's high altar, now marked with a memorial stone.

The area between, we may presume, saw much traffic between the three priories. Within this area can be found slabs of stone about three feet in length and three feet broad, criss-crossing the area around Strelley, where they're known as 'The Monks' Way or the Monks' Path. Possibly coal was being transported here, mined in the Strelley area, and other goods and services between the three priories.

David Knight then spoke on the myths and legends of the Corieltauvi people. He is representative of the Grove of the Corieltauvi, the local Druid grove of Nottinghamshire, Lincolnshire and Leicestershire, part of the Order of Bards, Ovates and Druids. They take their names, Romanised names, from the Corieltauvi which were the people of this area. Different tribes were on the lands. He was asked to tell some of their stories. What stories did they have, what did they talk about and what did they tell each other? It's very sad to say there aren't any, not that we know of. There is actually very little information found on the Corieltauvi people. Remnants of their civilisation are found along the borders, going in from Lincolnshire, Leicestershire and parts of Nottinghamshire as well. It was very interesting that Broxtow was mentioned, because there are very small remains of what's left of a Roman fort and also quite a few hamlets around there at the time

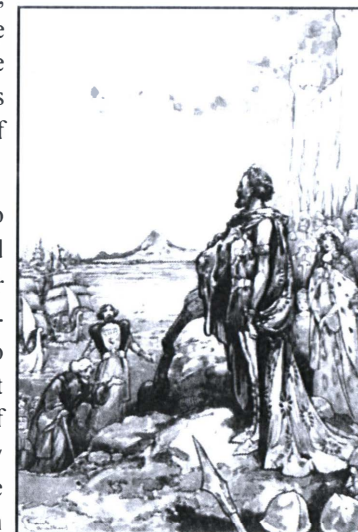
One of the stories is not set in this part of the country, but in Wales. It's about a character called Bran the Blessed, whose original name was Ben de Gyfren. He was high chief of all Britain and he was sitting on the hill Harlech in Argwddwy with his men



Hemlock stone

and his court. And some of the men that were there were his half brother Llanwidan, two half brothers on his mother's side, Elfrisin and Nisin, and his sister Branwen was there. Nisin was apparently very good at making peace. Whenever there was argument or discord Nisin was sent in to help clear things up. He was very good at smooth talk and peacemaking. His brother Elfrisin, however, would actually cause strife and trouble wherever he went. So all these held court on the shores of Harlech, and they saw thirteen vessels coming all the way from Ireland, from the Isle of Destiny.

The Irish king Matholwch had sailed to Harlech to speak with Bran the Blessed high king of the Island of the Mighty and to ask for the hand of his sister Branwen in marriage, thus forging an alliance between the two islands. Bendigeidfran agrees to Matholwch's request, but the celebrations are cut short when Efrisin, a half-brother to the children of Llyr, brutally mutilates Matholwch's horses, angry that his permission was not sought in regards to the marriage. Matholwch is deeply offended until Bran offers him compensation in the form of a magic cauldron that can restore the dead to life. Pleased with the gift, Matholwch and Branwen sail back to Ireland to reign.



Bran the Blessed and the Irish ships

Once in Matholwch's kingdom, Branwen gives birth to a son, Gwern, but Elfrisin's insult continues to rankle among the Irish and, eventually, Branwen is mistreated, banished to the kitchen and beaten every day. She tames a starling and sends it across the Irish Sea with a message to her brother Bendigeidfran, who sails from Wales to Ireland to rescue her with his brother, Manawydan and a huge host of warriors, mustered from the 154 cantrefs of Britain. The Irish offer to make peace and build a house big enough to entertain Bendigeidfran but hang a hundred bags inside, supposedly containing flour but actually containing armed warriors. Elfrisin, suspecting treachery, reconnoitres the hall and kills the warriors by crushing their skulls. Later, at the feast, Elfrisin, again feeling insulted, murders Gwern by burning him alive, and, as a result, a vicious battle breaks out. Seeing that the Irish are using the cauldron to revive their dead, he hides among the Irish corpses and is thrown into the cauldron by the unwitting enemy. He destroys the cauldron from within, sacrificing himself in the process.

Only seven men survive the conflict, among them Manawydan, Taliesin and Pryderi fab Pwyll, prince of Dyfed, Branwen having herself died of a broken heart. The sur-

vivors are told by a mortally wounded Bran to cut off his head and to return it to Britain. For seven years the seven survivors stay in Harlech, where they are entertained by Bran's head, which continues to speak. They later move on to Gwales (often identified with Grassholm Island off Dyfed) where they live for eighty years without perceiving the passing of time. Eventually, Heilyn fab Gwyn opens the door of the hall facing Cornwall and the sorrow of what had befallen them returns. As instructed they take the now silent head to the Gwynfryn, the "White Hill" (thought to be the location where the Tower of London now stands), where they bury it facing France so as to ward off invasion.

Peter Knight's talk, which followed, was on pagan symbolism and Christianity. After writing books on leys of Dorset and following in the footsteps of Alfred Watkins, he began looking at the spirituality of the people who created ancient sites. If you follow ley alignments, you soon come to ancient churches. By going into those churches, looking at the architecture, the ancient symbolism and sacred proportion and particularly the stained glass windows I'd think, "Hang on, I recognise this as an ancient symbol - what's it doing inside a church?"

I wanted to trace that period when pagan symbols and pagan myths worked their way into Christianity. This book has now been accepted into several cathedral and abbey bookshops, a totally unexpected audience for me. I never aimed to write a book having a knock at Christianity. What is the point of that? Every religion does negative things due to fear, no religion is exempt from that. It was an interesting subject to see how the early church fathers brought all these symbols into the church, and a lot of myths which were former old stories.

Symbols may be embellished with endless meanings and interpretations, often beyond the grasp of the rational mind. The earliest symbolism is nature symbolism. El Funghi Rock in Sardinia was illustrated, among other examples. Vixen Tor on Dartmoor (seen as a natural simulacrum) is actually looking towards the Merrivale stone row. Man picked up on these, regarding the natural spirit as expressing itself through these forms, as aboriginal cultures do to this day.

A section of my book "Cometh the Cross" deals with how Christianity swept across Europe, or staggered across. No-one was there with open arms saying "Please convert me". Christianity absorbed certain universal symbols and myths which people already knew and trusted.

One of the biggest changes of the new religions, including Judaism and Islam, was denigration of the divine feminine. This was pushed out of the way with Christianity, although she does survive. Gnostic gospels and the Dead Sea Scrolls, found since the Bible's content was fixed, were never incorporated. A lot of these texts had been authenticated by archaeologists to have been written by early Christians. They show that the early stages of Christianity had been more liberal and had put women higher.

My book has a section on Christianisation of ancient sites. Examples illustrated: La Hoperie on Jersey, a Neolithic tomb with a Norman chapel on top; Knowlton in Dorset, a Neolithic henge with a Norman church in the middle, orientated to the Beltane sunrise; an unnamed example in Portugal, a dolmen, right in the centre of a village, with a Christian chapel built into it.

Lots of authors have dealt with how the names of days of the week, the terms of the year and saints' days have come from pre-Christian origins. Easter every year is the first Sunday after the first full moon after the Spring Equinox. It's lunar based.

The Gates of Paradise and the Tree of Life had precursors. The latter was seen sometimes as the Axis Mundi, something that links this world and sometimes the Underworld with the Heavenly World, if you like. The Egyptians had one, there was a Maltese Tree of Life, there was a Sumerian one linking this world and the Gods.

The Kabbalah was a Judaic Tree of Life, and in terms of the Northern European cults you had the Yggdrasil. Odin was given the vision of the roots. Yggdrasil the World Ash. Here illustrated is a Tree of Life which I found in a Neolithic tomb in Brittany.



The Green Man

Images of the Green Man were shown and precursors in early religions were mentioned. These carvings were not mere whimsies, Peter believes. They were ordered, paid for, carved by skilled masons. The Sheelagh-na-Gig carvings, which have their greatest concentration in Ireland, may be linked with the Vesica Piscis symbol. All ancient cultures have serpent symbols in them. Chichen Itza: twice a year at equinoxes the steps of the pyramid form this shadow, and there's the serpent, rolling down the side of the pyramid. So the serpent is a universal symbol of life force, the Kundalini of the planet.

The Ten Commandments; this is from the Egyptian Book of the Dead, in use around the time Moses is dated from. This is the deceased person saying what kind of life he's led. "I have not done falsehood, I have not robbed, I have not done wrong, I have not reviled God". When Moses came down from Mount Sinai with the Ten Commandments, he already knew them. When he said he's been given all this by God he wasn't lying, but he's been given all this by an Egyptian god or mystery school. He's



been brought up on all this since he was a kid. So this is where I believe the Ten Commandments came from. He needed a set of laws to help his tribe to go forward, so what better than the ones he'd grown up with?

A lot of ancient gods and heroes had a magical staff — Moses and Merlin were two. There's some kind of magical staff which focuses their energies and intent. I found some scholars who'd written about the excavations on Mount Nebo. In the Bible, when Moses dies, God takes him to Mount Nebo and that's the last we hear of it. But a cave called Moses' Cave was excavated in 1839 on Mount Nebo. In it (the archaeologists) found a long staff with the hieroglyphic "Moses" written on it. I traced it from private collection to national museum to private collection. And it ended up in a museum case where I photographed it quite recently. And of all the places where it could be in the whole world, it's in a museum and art gallery in Birmingham, my home town. So this is another piece of evidence that Moses did exist.



Isis and Horus

The blue and white in which the Virgin Mary is traditionally depicted are the colour of the water and the colour of the moon. The one aspect we associate with the divine feminine more than anything else is her mother aspect. Here's a Mesopotamian one with the solar god. Here's a Hittite depiction, the mother, the solar god. A Neolithic one from Romania, cuddling her solar god. This is the perfect image to sum up all of these, the Egyptian Isis and Horus.

Rock art sensation discovered at site for Arctic oil terminal
Thomas Nilsen

Little did Fred Flintstone on the coast of the Barents Sea know about his rock carvings potential trouble-making for a multi-billion oil terminal 7,000 years later in history. "For most archaeologists, this is not a once in a life-time discovery, it is a never in a life-time discovery," says Anja Roth Niemi when trying to explain the scoop of the rock art on the shores just outside Kirkenes in northern Norway. Anja Roth Niemi is project manager with the Department of Cultural Sciences at UiT - The Arctic University of Norway. It was her colleague, Erik Kjellman, who first found the Stone Age carvings partly hidden under moss. "There are both carvings of reindeer and elk. In size between 10 to 40 cm. They are likely made over a period of time, we can see some carvings made over others," Anja explains with enthusiasm. The discovery is the first prehistoric art rock made in this area where people started to migrate in after the last Ice Age. The team was doing fieldwork at Gamneset, a small headland at a peninsula west of Kirkenes in Finnmark County, where Norterminal is planning for a huge oil-terminal.

<http://barentsobserver.com/en/content/rock-art-sensation-discovered-site-arctic-oil-terminal>

FILMS ON YOUTUBE

<http://www.jimgoddard.myfreeola.uk/spacevoice/videos/>

The Leys of Berkhamsted Castle, and London's Camelot. An earth mysteries field trip in 1995, to Berkhamsted Castle, Hertfordshire and surrounding area, and subsequent discoveries of leys skirting its edge, one of which goes to Camlet Moat, Enfield, which is known as London's Camelot. **Mysterious Guildford.** A field trip in 1992 covering ghosts and earth mysteries in Guildford. **A Ley through Kingston.** An earth mysteries field trip in 1993 following a ley through Kingston, Surrey. **The Norfolk Network.** Earth Mysteries research in 1992 in Norfolk, indicating an interesting network of leys there, and including a crop circle which appeared there in that year. **Where the Martians Landed.** A visit to Horsell Common, where H. G. Wells set the landing of the Martians in War of the Worlds, and leys in the vicinity, and finally a UFO sighting at nearby Newlands Corner with seeming Mars connections. **Jimmy Goddard on Earth Mysteries.** Earth Mysteries research in Surrey in the 1980s. **Avalon and Ebony.** A holiday ley hunt in the two very similar areas of the Isle of Avalon in Glastonbury and the Isle of Ebony near Tenterden in Kent. **Northamptonshire Creations.** An earth mysteries field trip with the Travel and Earth Mysteries Society in 2000. **The Medway Megaliths and the E-line** A new film made last year, involving chambered tombs in Kent. **The Silchester Ley.** Following a ley found by Alfred Watkins to the Roman city site. **A Walk on St. Ann's Hill.** History, leys and energies at St. Ann's Hill, Chertsey, Surrey. **Tony Robinson's Messages.** A film made this year on automatic writing messages received by Tony Robinson in a TV programme about Frederick Bligh Bond. **The First Ley** A field trip on the first ley found by Alfred Watkins in Herefordshire. **St. Catherine's Hill Field Trip** A field trip to St. Catherine's Hill, Winchester in the early 1990s. **Whirls of Energy** This field trip in 1991 turned out to have a theme of whirls or vortices of subtle energy, detectable by dowsing, connected with hillforts, stone circles, turf labyrinths and crop circles. **Surrey Earth Mysteries** A video made in 1990 for the Surrey Earth Mysteries Group. We see an exhibit on leys that was at Weybridge Museum and a ley from Chertsey to Worplesdon via Horsell Common is followed and analysed. **Sacred Springs of Surrey** A field trip with the Travel and Earth Mysteries Society in 1995 in which we visited several holy wells and springs in Surrey. **Clump Alignments round Addlestone** A video made in the late 1980s examining a pattern of leys around Addlestone in Surrey, with a high proportion of Scots pine clumps.

<p>MEYN MAMVRO Ancient stones & sacred sites in Cornwall</p>	<p>Sample £3.50 Annual Subscription £10.50 from:- 51 Carn Bosavern, St. Just, Penzance, Cornwall, TR19 7QX. Web site: www.meynmamvro.co.uk *****</p>
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THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. £4 for four quarterly issues from J. Goddard, 1, St. Paul's Terrace, Easton, Wells, Somerset, BA5 1DX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE: